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ble for a stranger to learn the true name of an Indian, directly from the person himself, although his friends may divulge it, and this is looked upon almost in the light of either a breach of confidence, or a practical joke. After long acquaintance, they may be prevailed upon, but even then are more apt to give a false name than to tell the truth, so great is their reluctance. One fellow, who was my servant for over three months, after always denying having a name, at last told me a pet name, or "nick-name" that he had had as a child. It is customary for children to have provisional names, or to be called only "boy" or "girl" as the case may be, until the whim of an acquaintance or some equally arbitrary circumstance fixes a title to them. Besides the native name, generally derived from some personal quality, or not seldom the name of some animal or plant, almost all of the Indians possess a foreign name, by which they are known, and which they do not hesitate to communicate. Among themselves, when the name is unknown, a person is called by the name of the place where he lives. Mr. Lyon says all the women have names, as well as the men. But my experience with them is never to have heard them called by other titles than "girl," "woman," "*wishy*" (applied familiarly to young married women), or "so-and-so's wife" or daughter, except in the case of a few of the more civilized men, who have given Christian names to their families. 551 [522]

Children are not generally weaned early. In case of the birth of a second child, the first is weaned perforce. But it is nothing strange to see a child well able to walk, say even two years old, go to the breast as a matter of course, although sufficiently accustomed to more solid food. 862 ●

Small babies are carried on the back, astride the hips of the woman, and supported by a broad strip of bark or cotton cloth, passed around both, and secured in front by a dexterous tucking in of the ends. When they become larger, they are carried on one hip, supported by the arm; or are placed on top of the load, if the mother is traveling. They sit perched on the bundle, with a foot dangling either over or behind each shoulder of the mother, and soon learn to hold on like monkeys. 854

The training of the youth is left almost entirely to themselves. Among the Tiribi they are taught to respect and obey their parents, but in the other tribes they are more insolent and disrespectful to their parents than to other persons. I have seen a boy of ten years old absolutely refuse to obey some trifling command of his mother, and she seemed to have no power to enforce her order. The little girls learn early to accompany the older girls and women when they go out to bring water. Their usual station, in the house, is at the side of the fire, where, as soon as they are large enough, they assist in fanning the fire, preparing plantains for the pot or watching the cooking. The boys will sometimes deign to hunt fire-wood, but they are more apt to be playing by the side of the river with mimic bow and arrow, learning to shoot fish under water. Their toys are mostly diminutive copies of the tools and weapons of more advanced age. The machete of the man is represented by a good sized 866 868 524 868

551 ripó, only the medicine man has a name which
[756] cannot be divulged. When there is no Christian term, parents call their children affectionately after colors or according to the kind of hair they might have. Other people designate them by their clan, e.g., son of *túgwa*, etc., which in Talamanca, at least, has all the significance of a family name. On the Pacific side, the non-baptized are called brother (*taže*) among the Bribri. *kutá*, meaning "sister," is not used for non-baptized people. All children receive a pet name at birth from their mother. One Bribri informant was called *kLeLe*, a term which he could not interpret apart from the fact that it was an endearing one. Animal names are also given and are used only by the immediate family. In public, Spanish names are heard. Cousin is used generally for both sexes as an affectionate term (for a more detailed list *see* Kinship Terminology).

881 **Puberty.** Girls start to menstruate between
[145] 12 and 14. On this first occasion a house of plantain or banana leaves is constructed apart from the dwelling and so arranged that light is not permitted to enter (*see* Tabus). The girl is fed only by her mother and follows a strict diet consisting almost entirely of fruits, with
[262] the exception of bananas, and no salt. Further-
[271] more, she cannot drink water other than that from a well or a place where the water is not flowing. When her period is over, she bathes in a spring that is almost dry. The medicine
[756] man gives her copal (*Protium Costarricense*
[824] [Rose] Engler) bark to chew and a drink made
[278] from plants and roots. This beverage prevents menstruation for two months. After that the
841 flow comes regularly. At no time when men-
[264] struating can the girl serve men at meals, and during this period she must stay aside even
[262] in her home, abstain from salt, and drink from a gourd apart from the rest.

854 **Education.** The overindulgence of babies is
[862] common and they are weaned anywhere from one and a half to two years of age. They are
[855] held continually in someone's arms, carried on the back, or swung in a hammock. In Talamanca and Chirripó, the customary manner of

846 also can mean "feces" and "bread." *pa* means "around
756 one." *kuək* is "to bathe."
192 [189] Segarra y Julia, 1907, pp. 552–53.
[190] Pittier, 1938, pp. 27–28.